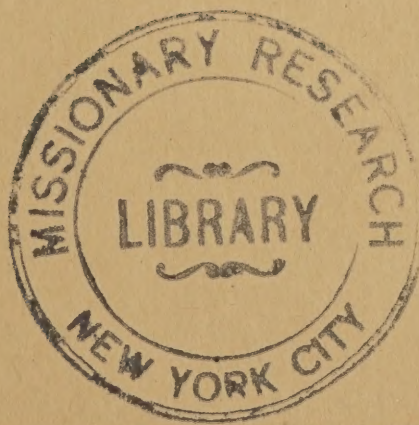


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United Lutheran Church in America
Board of foreign missions

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Handbook for

STUDY GROUPS *on*
WORLD MISSIONS

The Why and the How of These Mission Study Groups

In the late spring of this year the Board of Foreign Missions and the Women's Missionary Society of our church called overseas missionaries, Board and staff members, and synodical representatives to a Deputation Fellowship School of Missions at our theological seminary in Gettysburg, Pa.

In that school there was impressive agreement that commanding opportunities lie ahead in world missions. Therefore one of the main questions asked was: *How can we improve the method of promoting real concern for and response to world missions in the local congregation?* The plan for mission study groups outlined in these pages was the answer.

Where and when possible the groups are to be led by persons who have been in the church's foreign service. The leader is to establish residence in the parish for at least a week,—preferably at a hotel. His or her traveling and living expenses are to be paid by the Board of Foreign Missions.

General administration of the study groups is in charge of that Board. Applications for the assignment of a missionary to a congregation is to be made through the chairman of the synodical Committee on Foreign Missions. Itineraries are being arranged by the Board headquarters in consultation with the synodical committees.

This is a project for the *whole* congregation. Because it is a main purpose of these groups to inform and energize members who are *not now enlisted* (with special reference to men and youth), the initiative in preparing for the schools should be taken by the pastor, church council, Sunday school superintendent and presidents of auxiliary organizations. While the help of the Women's Missionary Society will be valuable and welcome, it should be used in such a way as to keep the study groups from being thought of as an activity of that auxiliary only.

Where the study groups are conducted according to plan, they will include:

1. Definite enrollment of all members of the group. Agreement to attend *all* sessions should be sought from enrollees. Provide each with a copy of this handbook. (See p. 35.)

2. One or more presentations on world missions to the congregation and/or the Sunday school at regular service hours on Sunday.

3. A 90-minute session on each of the following five days. Usually sessions will be conducted in the evening, but morning or afternoon sessions will have to be had in some places. Where parents desire to bring their children, study and recreation periods can be arranged for them. See the last page of this handbook for suggestions.

4. The 90-minute sessions are to be divided into three periods of 30 minutes. It is suggested that the first five minutes of the first period be used for an opening devotion, including perhaps a hymn and prayer. Five minutes of the second and third periods should be used for intermissions.

5. The schedule of sessions and subjects follows:

First Session

First Period—The Will of God for the Redemption of Mankind

Second Period—The Expansion of Missions

Third Period—The Home Church's Organization for World Missions

Second Session

First Period—The Dynamic Convictions of All Successful Soul-seekers

Second Period—India: A Century of Progress

Third Period—The Home Church and the Missionary

Third Session

First Period—The Means and Methods of Successful Soul-winning

Second Period—Liberia: Let Freedom Ring

Third Period—The Home Church and the National Churches

Fourth Session

First Period—Characteristics of Apostolic Evangelism

Second Period—British Guiana and Argentina: Our Good Neighbor Policy

Third Period—The Home Church's Support of World Missions

Fifth Session

First Period—The Goal of Evangelism in the Living Church

Second Period—China and Japan: War-closed Doors

Third Period—The Heart of the World Missions Program: the Local Congregation

It will be noted that in each session the first period deals with the *biblical background and bases* of the world mission enterprise; the second period deals with the *fields* in which our own missionaries serve; the third period concentrates on the *response of the Home Church* to the world mission call.

An important part of this program is the visitation of such church groups as the leader can reach while in the parish. Where possible the meetings of the church council, parish education cabinet, Ladies' Aid, etc., will be attended. But even more important is the desire that the leader visit one or two homes in the parish each day. These visits should be made especially in homes where there are potential candidates for the overseas forces of our church. The more informal home contacts the leader can have with the members the better. Recruiting missionaries for the near and distant future is a very important element of this plan.

This is a long term program. Our aim is to have a mission study group in every U. L. C. A. congregation. That may take from 3 to 5 years. Because of the relatively small number of missionaries, Board and staff members who can be assigned to this project, congregations will have to wait patiently for their turn to get such a leader. In some sections members of the synodical committee on Foreign Missions are serving as leaders. Elsewhere these committees are coaching pastors and laymen who will conduct their own study groups.

The effort should not be made to enlist *large numbers* of people in any one study group. Relatively small classes which can be shown in a very personal way what their part is in the invasion of the world by Christian faith are preferable. Let those who

arrange the groups keep in mind what glorious Christian blessings can come from even *one* life which gives glad and free obedience to the Saviour's last command. The list of subjects will need little changing as time goes on. They deal with continuing motivations and concerns. Therefore the course can be repeated from time to time. Helps for further study are listed at the end of the handbook.

It will be remembered that this is a *handbook*. Its outlines are *guides* for study and presentation. They take for granted added investigations by the leaders and the study group members. In considering the work of our own missionaries, the new booklet, "Spotlighting Our Fields" (see p. 34) will be found to supplement the handbook's outlines very effectively.

The handbook is punched for use as a loose-leaf note book. In it leaders will encourage members to file relevant maps, graphs, and other illustrations, and additional pages for notes.

Such adaptations of the plan outlined here as are necessary should be freely made. However, no omissions should be made which will lessen the emphasis on what God's Word has to say for our guidance and empowerment in world evangelization. As individuals and as congregations let us be concerned first and foremost to discover and use *God's* means and methods for the world's salvation.

F. Eppling Reinartz, Editor.

COMPLETE OUTLINE OF THE STUDY COURSE

FIRST SESSION

SECOND SESSION

THIRD SESSION

FOURTH SESSION

FIFTH SESSION

TOPICAL STUDIES ON WORLD MISSIONS IN ACTS AND THE EPISTLES

Citations of Bible references are on the following pages

FIRST PERIOD

SECOND PERIOD

THIRD PERIOD

I <i>The Will of God for the Redemption of Mankind</i>	II <i>The Dynamic Convictions of all Successful Soul-seekers</i>	III <i>The Means and Methods of Successful Soul-winning</i>	IV <i>Characteristics of Apostolic Evangelism</i>	V <i>The Goal of Evangelism in the Living Church</i>
<ol style="list-style-type: none"> 1. Revealed in the Ascension Commission 2. Confirmed in the Pentecostal blessing 3. Attested by the abiding presence 4. Enacted in answered prayer 5. Approved in rewarded obedience 	<ol style="list-style-type: none"> 1. That all of the claims for Christ, as Divine Redeemer and Lord, are absolutely factual, and are of infinite significance 2. That the "real presence" and power of the Holy Spirit, as the divine agent of grace, are absolutely essential in the Christian life and service, and are immediately available to all men 3. That all men, by nature, are sinners, condemned to eternal death, from which God alone can save them 4. That the Gospel is the power of God unto salvation to all who repent and believe in Christ, and that there is no other salvation 5. That the Gospel has been given to all of the saved as a trust, to be preached by them to every creature 	<ol style="list-style-type: none"> 1. <i>Preaching</i>—The public proclamation of the whole Gospel (Means of Grace) 2. <i>Administration of the Holy Sacraments</i>—(Means of Grace) 3. <i>Teaching</i> — Explanation of the significance of the Gospel—indoctrination 4. <i>Counselling</i>—Direct ministry of the Word to individual souls 5. <i>Witnessing</i> — Testimony to truth, grace and values, out of personal experience 6. <i>Ministry of love</i> — Demonstration of transformed life 	<ol style="list-style-type: none"> 1. <i>Motivation</i> — Love from Christ, for Christ, sharing His redemptive purpose for all mankind 2. <i>Spirit</i>—Unreserved fervor and zeal consistent with dynamic convictions, with the consecration of martyrs 3. <i>Policies</i> —To approach men where and as they found them, regardless of class, race, nationality or language, and to make as much as possible out of circumstances 4. <i>Emphases</i> — Upon human need, sufficiency of grace, and the transforming power of the Gospel 5. <i>Activities</i> — (See III) — To reach the whole known world in their generation: Sowing Seed Planting the Church "Caring" for the Churches 	<ol style="list-style-type: none"> 1. The family of God's regenerated children 2. The fellowship of oneness in faith in Christ 3. The brotherhood of love, after the "mind of Christ" 4. The congregation of worshippers, for the glory of God and the edification of believers 5. The agency for cooperative service for the highest welfare of mankind
<h3>THE FIELDS IN WHICH WE SERVE</h3>				
<i>The World Work</i> <i>Expansion of Missions—</i> Map Study Palestine (Jesus) Roman Empire (Early Church) Foreign Fields Today (all churches) Lutheran Fields Today Lutheran World Action Our U. L. C. A. Fields—Distances from U. S., travel time, etc.	<i>India</i> <i>A Century of Progress</i> The Country The People Their religions Beginning of Our Mission. Difficulties Progress after 100 years Statistics Types of work today Human interest stories End with a <i>telling</i> story showing Christ in India	<i>Liberia</i> <i>Let Freedom Ring</i> The name Liberia Country, people Fetters that bind Beginning of our mission Growth (statistics) Types of work today Human interest stories End with a <i>telling</i> story showing Christ bringing freedom to people of Liberia	<i>British Guiana, Argentina</i> <i>Our Good Neighbor Policy</i> Our S. A. neighbors Their importance today and tomorrow Treat each field: Country; people Achievements Present situation Types of work End with THE Good Neighbor: Christ	<i>China, Japan</i> <i>War—Closed Doors</i> Same general treatment: Country; people; religions Developing our work; types of work illustrated War—Closed doors God will open them Getting ready now to enter. Go forward. End with vision of universal Kingdom of Christ
<h3>THE HOME CHURCH AND WORLD MISSIONS</h3>				
<i>The Home Church's Organization for World Missions</i> The U. L. C. A. set-up The Board of Foreign Missions The Staff The Synods Committee on Foreign Missions Auxiliaries The Congregation The Member End by stressing importance of each individual in whole organization	<i>The Home Church and the Missionary</i> Types of missionaries (men, women; minister, doctor, teacher) Selection and preparation Commissioning Training in field Support Furloughs Retirement End by appealing for consecrated young people to hear and answer call, for further progress	<i>The Home Church and the National Churches</i> The Mission in the field The Mission Council The Church in the field National workers Organization Conventions Responsibilities Relation of Board to Council, to Church in the Field End by emphasizing policy of developing indigenous Church Free Church in free land	<i>The Home Church's Support of World Missions</i> Spiritual support Prayer, intercession Personal support; give sons, daughters, self Financial support Apportionment Auxiliaries Children of the Church Specials Parish Abroad, etc. Contributions of National Churches End with appeal for all kinds of support, neighborliness to all	<i>The Heart of World Mission Program: The Local Congregation</i> The Congregations program Year-round emphasis Foreign Mission month F. M. in the Sunday school F. M. in societies F. M. literature Magazines—Recent good books Regular giving Support Parish Abroad End by showing vital importance of mission-minded congregation; individual's contribution to this

The Bible and World Missions

Introduction to a Topical Study in Acts and the Epistles

The New Testament is, for all time, the pre-eminent book of books on Christian Missions. It is not only the absolute source of the Christian message, but it is also the basic source of all that is fundamental in means and methods.

The Gospel records furnish the attested affirmations of all of the factual elements in God's purpose, plan, motive and action for the salvation of mankind, by redemption through Jesus Christ, His incarnated Son. The Acts and the Epistles furnish:

the interpretations of the Gospel affirmations and facts,

the convictions of faith in the acceptance of Gospel affirmations and facts,

the motive of true Christians in evangelism,

the qualities of voluntary and devoted obedience to the will of God,

the demonstration of the power of the Gospel through human agency,

the unfailing fulfillment of God's promises for those who claim them through trustful prayer,

and the basic experiences of Christian Missions.

The Acts and the Epistles are *realistic* Scriptures. They give a faithful record of the confessions and conduct of converts to the Christian religion in a world of ignorance concerning God, gross wickedness and bitter antagonisms to revealed truth. They set forth all of the essential elements in mission work, both in the publication and in the application of Christianity to sin-cursed humanity in all of its aspects. They record the principles and experiences of world-evangelism which are universal in every age, to every race and class of men.

This outline of study of missions in the Acts and Epistles is only suggestive of the possibilities for knowledge and inspiration to be derived from a thorough and continuous study of these Scriptures.

Walton Harlowe Greever.

The Will of God for the Redemption of Mankind

I <i>Revealed in Ascension Commission</i>	II <i>Confirmed in Pentecostal Blessing</i>	III <i>Attested by the Abiding Presence</i>	IV <i>Enacted In Answered Prayer</i>	V <i>Approved in Rewarded Obedience</i>
<p><u>KEY TEXT—ACTS 1: 8</u></p> <p>Acts 13: 2, 3 Acts 13: 44-49 Romans 14: 11 Phil. 2: 9-11 Eph. 3: 6</p> <p>St. Mat. 28: 18-20 St. Mark 16: 15 St. John 3: 16</p>	<p><u>KEY TEXT—Acts 2: 1-11</u></p>	<p><u>KEY TEXT—ACTS</u> <u>13: 2, 4, 9</u></p> <p>Acts 18: 9, 10 Romans 8: 9, 16 I Cor. 3: 16 I John 3: 24</p> <p>St. John 14: 16</p>	<p><u>KEY TEXT—ACTS 4: 31</u></p> <p>Acts 8: 14-17</p>	<p><u>KEY TEXT—ACTS</u> <u>2: 37-47</u></p> <p>Acts 10: 34-48 Acts 11: 19-21 Acts 14: 27 Acts 15: 7-11 Acts 17: 1-4, 12</p>

Notes

The Expansion of Missions

FIRST SESSION
Second Period

(Secure a large black and white outline map of the world and fill in with color the areas reached by Christianity from period to period)

Preparation for the Establishment of the Church

The first one to follow Jesus was Andrew (John 1: 40).

Andrew found his brother Peter, who also followed Jesus (John 1: 42).

Jesus then called Philip (John 1: 43).

Jesus called others, and there were twelve such people who made up the group called disciples.

There were others who believed on Jesus (John 11: 27, Lk. 10: 1).

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom"—(Matt. 4: 25, 9: 35, 13: 54, Mk. 1: 39, Lk. 4: 15, 44).

The twelve disciples and others preached the gospel (Mk. 6: 12, 30, Lk. 10: 9).

Sometime between Ascension and Pentecost, when Matthias was elected to succeed Judas, there were about 120 believers present (Acts 1: 15). Likely there were others who were not present.

From Pentecost to A.D. 100

On the Day of Pentecost, which was the beginning of the Christian Church, about 3,000 persons were added to those who had already believed (Acts 2:41). The total was then, at least 3,120.

"And the Lord added to the church daily such as should be saved" (Acts 2: 47)

When Peter and John spoke to the multitude, just after healing the lame man, at the temple gate (Acts 3: 1-11), 5,000 men were added (Acts 4: 4). Perhaps there were also some women.

After the death of Ananias and Sapphira, "Believers were the more added, multitudes both of men and women" (Acts 5: 14).

After the apostles had been miraculously delivered from prison, "The number of the disciples was multiplied" (Acts 6: 1).

After the seven laymen were chosen to the ministry of serving, "The number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith" (Acts 6: 7).

When Peter healed Aeneas at Lydda, "All that dwelt at Lydda and Saron saw him, and turned to the Lord" (Acts 9: 35).

After the persecution which arose about Stephen,

"A great number believed and turned unto the Lord" (Acts 11: 21).

After Barnabas was sent to Antioch in Syria, he exhorted the people, "And much people was added unto the Lord" (Acts 11: 24).

From the 13th chapter to the end, the Book of Acts concerns itself almost entirely with Paul's work and success, and it closes by stating that Paul, as a prisoner, "Dwelt two whole years in his own hired house, and received all that came to him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts 28: 31). From his hired house in Rome, it is likely that many from distant places heard the Gospel, and carried it back with them. Paul certainly witnessed to the end.

The Book of Acts is largely a record of Paul's labors, but we must assume that the other apostles were also successful with their work, in other fields, although Paul claimed that he "labored more abundantly than they all" (I Cor. 15:10). Many who were not apostles also labored.

It was between A.D. 32 and 34 when Philip taught the Gospel to the Ethiopian, who responded to it by receiving baptism (Acts 8: 26-38). It is likely that he carried the message to his countrymen in distant Ethiopia. Philip then carried the gospel from Azotus to Caesarea.

A very embarrassing question arose. Shall the Gentiles be admitted into the Church? If so, is it necessary that they be circumcised, and admitted as Jewish proselytes? This question was not taken up from a theoretical standpoint, but because of practical urgency. Some of the disciples had already received Gentiles into the Church, e.g., the Ethiopian, Cornelius. Philip had already preached to the people in Samaria, etc. The question being forced to the front, the Church made a formal and official decision (Acts 15). Had this question been decided otherwise, it is beyond our ability to say what the results would have been; but certainly both the spirit and the extent of the church would have been far different from what they are.

With this settled, the Church had a clear view of what was to be done, and neither race nor national boundaries limited its activity even to this day.

But previous to the Council of Jerusalem (Acts

15), the Gospel had been preached in Samaria (Acts 8: 5), Azotus to Caesarea (8: 40), Damascus and all Judaea (9: 1), Galilee (9: 31), Lydda (9: 32), Joppa (9: 36), Phenice, Cyprus, Antioch in Syria (11:19), Tarsus (11:25), Seleucia, Salamis (13:5), Isle of Paphos (13:6), Perga in Pamphylia (13:13), Antioch in Pisidia (13:14), Iconium (13:51), Lys-tra, Derbe (14:6), Pamphylia (14:24), and in Attalia in Greece (14:25). It is likely that it was still carried to other places by those who heard it at the places mentioned. The truths of Peter's sermon at Pentecost may have been carried afar.

Paul's First Missionary Journey—Paul and Barnabas were sent out by the church in Antioch in Syria, their home church, and this was the first, and perhaps the most effective missionary journey ever made. (Acts 13: 1-4.)

By the time of the Council of Jerusalem, the gospel had been preached in all Palestine, in an appreciable part of Asia Minor, and even in a part of Greece.

By the time the Book of Acts was written—perhaps 32 years after Pentecost—the Church had been established in practically all the chief cities of the Roman Empire. A Christian literature was being produced. The various groups maintained a relationship with each other through letters, messengers, etc.

Christianity was having an alarming effect on those who opposed it (Acts 19:24).

In Palestine Christians were numbered by the thousands (the Greek word is "myriads") (Acts 21:20).

Herod's foster brother (Acts 13: 1), Erastus, the treasurer at Corinth (Rom. 16:23), and some of Caesar's household (Phil. 4: 22), were believers.

By the year A.D. 100 Christ had been preached from Babylon to Spain (3,000 miles), and from Egypt to the capital of the Roman Empire.

Tradition says that in this century, missionaries went to India.

Factors Which Hastened the Spreading of the Gospel in the Early Christian Era

1. The wide representation which heard the preaching at Pentecost, and the power of the message.

2. Persecutions scattered the Christians, and unwittingly to the persecutors, scattered the Gospel.

3. The Roman Empire which was the nearest thing to a world state that has ever existed, had the known world under one government, and this facilitated travel.

4. Christianity entered the army, as in case of Cornelius, and was thus carried to new places.

5. Roads built for armies served Christianity equally well.

6. Rome provided the physical unity of the world. Greece provided the language for the Gospel message. It was in use throughout the Roman Empire. It concisely expressed the message, and in delivering it, it was not necessary for the bearer to learn a new language.

7. The Jews with their monotheistic belief, and with their religious background of Christianity, were found in large numbers in practically all parts of the Empire. Harnack estimates 7 per cent of the total population, at the time of Augustus, to have been Jews and their proselytes. These, with their synagogues, were starting points for broadcasting the message.

8. Decay of the old religions, and disgust because of moral degeneracy, prepared many people to accept an uplifting religion which offered life after death.

9. The love and charity of the Christians made a strong appeal, especially to slaves, freedmen, and laborers, who constituted the majority during the first 100 years, and who had been neglected by the other religions. Adolph Harnack says that the Church was the asylum of mankind for the first two centuries of its life.

10. The plain people who lived Christ, and in whose hearts Christ reigned, were the witnesses. They were many. The merchant, the slave, the soldier, moved about and reflected the Gospel. *Commissioned* missionaries were few. *All* Christians were missionaries.

From A.D. 100 to A.D. 200

The planting of the Church by Paul on his missionary journeys bore immediate fruit, and continued to bear fruit during succeeding centuries.

The gospel was carried by people in individual capacity more than through organized effort.

That believers had greatly increased is shown by the following testimony. "The Younger Pliny, soon after A.D. 100. "For many of all ages and ranks, and even of both sexes, are in risk of their lives, or will be. The infection of the superstition has spread not only through cities, but into villages and country districts."

Justin Martyr, about A.D. 150. "There is not a single race of human beings, barbarians, or whatever name you please to call them, nomads or vagrants or herdsmen living in tents, where prayers in the name of Jesus are not offered up."

Polycrates, bishop of Ephesus, a short time before A.D. 200, said that he had personal acquaintance with

Christians from all parts of the world—meaning the Roman Empire.

It is claimed on good authority that churches existed among the Germans before the close of this period.

A.D. 200 to A.D. 300

By A.D. 250, it is reliably estimated that there were 30,000 Christians in Rome, and that before the year 300, there must have been twice that number. About A.D. 250, the Roman church supported no less than 1,500 widows and other people in need. There were one, or two, provinces, the population of which was half Christian. In some cities they were in the majority.

It was the recognized religion of Asia Minor, except in certain remote districts.

In Armenia, it was the official religion.

Eusebius states that Edessa was entirely Christian.

Christianity had large influence in Syria, Alexandria in Egypt, along the north coast of Africa, in Rome, in other parts of Italy, in Spain, in parts of Greece.

In the first part of this period, the fiery extremist, Tertullian, protested against military service on the part of any follower of the Prince of Peace.

It is claimed by some that there were Christians in England during the Apostolic Period, but it is quite certain that Christianity reached that area during this period, probably from Gaul.

When an emperor declared himself a Christian, his subjects followed.

Harnack says:

1. At the end of the 3rd century, Christians numbered half the population and Christianity was the standard religion of the people in most of Asia Minor, in the part of Thrace that lay over against Bithynia, in Armenia, and in the city of Edessa.

2. It claimed a very material part of the population, influenced the leading classes, and held its own with the other religions, in Antioch, Crete, Syria, Cyprus, Alexandria, together with Egypt, the Thebais, Rome, and lower Italy, parts of central Italy, Proconsular Africa, Numidia, Spain, the maritime parts of Greece, and the southern coasts of Gaul.

3. They were sparsely scattered in Palestine, Phoenicia, Arabia, certain part of Mesopotamia, the interior districts of Greece, the provinces in the north of Greece, the northern part of central Italy, the provinces of Mauretania, and Tripolis.

4. Christianity was weak, or barely existent in the regions to the north and north-west of the Black Sea, the western part of upper Italy, middle and upper

Gaul, Belgium, Germany, Rhoetia, and the towns of ancient Philistia.

A.D. 300 to A.D. 400

The church father, Irenaeus, and others labored for the conversion of Gaul from the beginning of this period.

Three British bishops attended the Council of Arles in A.D. 316, and Christianity made great progress in Britain by A.D. 400, but it was afterwards destroyed by pagan invasion.

In 312 the Roman Emperor affixed the cross to the standard of his legions, and in a short time Christianity became the religion of the Empire.

Through the efforts of Gregory the Illuminator, Christianity became the state religion of Armenia about 302. He and his co-workers baptized 190,000 persons in twenty days. The king who had become Christian, went with Gregory, and in three days, they baptized 140,000 troops.

Persecution which began with the conqueror Nero in 64, ended with Diocletian in the year 303.

Ulfilas, the apostle of the Goths, began his work about 325.

The Armenians were the first *nation* to become Christian.

A.D. 400 to A.D. 500

About 404 Chrysostom founded a training school for native Gothic evangelists in Constantinople.

In 432, Patrick landed in Ireland. There were Christians and churches there before, but the degree of Christianity is said to have been low.

A.D. 500 to A.D. 600

Columba, the Irish missionary, went to Scotland. Landed at historic Iona. After 34 years' labor, Scotland was called Christian.

Columbanus, also Irish, went to Gaul in 589.

From Kent, England, a request was sent to the Franks for missionaries, and later Kent became Christian.

Later Northumbria did the same.

Within 50 years the rulers gave up idolatry, but it was not until 1030, when King Canute reigned, that Christianity was really established in England.

A.D. 600 to A.D. 800

The Dark Ages were having their effect on the Church.

716 Boniface went to the Germanic people with the Gospel.

The English missionaries, Wilfred and Willibrord, took the Gospel to the Low Countries, Friesland, Saxony, Upper Hessa, and Thuringa.

Anskar (801-865) took the message to the Scandinavian Vikings who had been laying waste western and southern Europe. It is said that Christianizing them was done in self-defence.

Anskar was followed by the Englishman, Haakon, and the famous Olaf Tryggvason, through whom the people of Iceland, Greenland, and the Orkney and Shetland Islands were evangelized.

The saddest story in the history of Christianity is that which tells of the Christian church in Egypt, North Africa, Palestine, Syria, Asia Minor being destroyed by Mohammedanism, and how it threatened all Europe, which was saved by the battle of Tours, A.D. 732.

A.D. 800 to A.D. 1500

In 863 Cyril and Methodius went from Constantinople, with the Gospel to south Russia and to the Balkans. They translated the Bible and liturgy. The Eastern Church was not very evangelistic.

The work spread through Bulgaria, Moravia, Bohemia, and Poland, and finally to Russia proper. About A.D. 1,000 Vladimir was converted and Russia was considered evangelized.

Nestorian Christians spread their influence throughout the whole East—Arabia, Palestine, Persia, India, and even China. 25 Nestorian metropolitans are said to have owed allegiance to the Patriarch. Genghiz Khan and Tamerlane destroyed it, and now only the "Chaldeans" remain.

Ramon Lull and Francis of Assisi attempted work among the Mohammedans in North Africa, but without success.

Two Dominicans accompanied Marco Polo to China, with the intention of teaching the Gospel.

The Crusades embittered the relations between Christians and Islam.

The Medieval Church knew little about the Moslem world, and nothing about the Hindu and Buddhist people.

Haakon (reigned 936-944) was the first Christian king of Norway.

In A.D. 1,000 the forcible conversion of Norway began.

In 972, the Danish king Harold, and his army were baptized, but Sweyn afterwards reestablished paganism.

Olaf (reigned 993-1024) was the first Christian king of Sweden.

Since A.D. 1500

With the discovery of the new world in 1492, the entire world was soon made known to the Christian nations, and the need for mission work became impressive.

Though by widely different methods, both Catholics and Protestants worked for the evangelization of the peoples of the newly discovered countries.

It was 200 years after the Reformation when Protestant missions were begun in earnest. Reasons: European churches were concerned with their own existence—liberty and life itself. Mohammedanism was at their door.

The modern missionary movement, now one and a half centuries old, is the most remarkable movement in the history of man, and the expansion of Christianity during this time, far exceeds that of any other time in its history.

It would be both interesting and profitable to deal with each people which has received the Gospel during this period, but to do so, even in general, would make too long a story for the present purpose. Let the following statistics speak for the Protestants. The Catholics claim even more adherents. These were prepared for the Madras Conference of 1938:

27,483 missionaries, 7,518 of whom were ordained, 203,468 national workers, 17,789 of whom were ordained, or a total of 230,951 engaged in extending the Church from 6,000 major centers, in just 100 non-Christian countries, at an annual expenditure of \$60,000,000 with a mission field membership which increased from 8,340,000 in 1925 to 13,036,000 in 1938.

These figures include all the non-Christian countries of the world, except the following in which Christianity is either rigidly forbidden, or made impossible: Afghanistan, Baluchistan, Bhutan, Nepal, Tibet, Turkey, Soviet Union (now hopeful), Saudi Arabia, the Emirates of northern Nigeria, area just south of the Sahara, upper Amazon valley.

World Missions have had some very modern successes:

Mission work in Hawaii has been successful to the extent that the people are now considered Christian. They contribute liberally in behalf of the work on other islands.

In Madagascar, the church of 450,000 members out of a population of 3,800,000, now sustains itself without financial or administrative aid from abroad.

The church in Japan is now carrying on the work without any outside help.

The total population of 265,000, largely Moham-

medans, in the Minahassa district of the Celebese islands, became Christian some years ago, since then they support and administer their own work.

Work begun among the Batak people of the mountains of northern Sumatra in 1861 has resulted in a church membership of 400,000 out of the population of 1,000,000, and the church is independent in every respect.

At the beginning of World War II, missions in the Belgian Congo were deprived of financial aid from their Boards, and the church there is making an admirable, and seemingly successful, effort at self-support.

Half of those listed in China's WHO'S WHO were educated in Christian schools, one-sixth of the leaders of the country are Christians, and twelve of the twenty-four men and women who largely control China's affairs are Christian.

In the United States, the Church has advanced as follows:

In 1800 there was one church member out of each	14	population
In 1850 there was one church member out of each	6.5	"
In 1890 there was one church member out of each	4.2	"
In 1942 there was one church member out of each	2.1	"

Prophecy

God assured Abraham that "In thee shall all the nations of the earth be blessed" (Gen. 12: 3).

Our Lord Jesus foretold that "The gospel must first be published among all nations" (Mk. 13: 10), before the end comes (Greek *ethnos* means a tribe, or people).

John's prophetic vision of things in heaven reveals to us that the consummated kingdom shall include some from all peoples. "Thou wast slain, and has redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5: 9). "After this I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues; stood before the throne and before the Lamb" (Rev. 7: 9).

That the Bible, or parts of it, has already been translated into more than 1,050 different languages and dialects, out of a known total of 2,796 listed by the French Academy, indicates that the kingdom on earth is developing toward this end.

It is estimated that the Bible, or some part of it, may exist in the language of nine-tenths of the people of the earth, but it must not be assumed that so many people possess it.

A. J. Stirewalt.

The Home Church's Organization for World Missions

FIRST SESSION
Third Period

Slowly, silently, a tree produces fruit. The fruit grows from the branches. But the branches would grow no fruit if it were not for the thorough organization of numberless living cells in the whole tree—branches, trunk, roots, and all the rest. So it is with the Church.

Foreign Missions are the Church's growth of fruit at the very ends of its most far-reaching branches—in Asia, Africa, South America, elsewhere. The fruit that is produced there is made possible, in part, by the organization of the home Church for Foreign Missions. Without such organization, the fruit would, to say the least, be much less, much poorer. What is our Church's organization?

The Branches. In each of our foreign fields there is a group of missionaries, organized into a "mission." These missions are the branches. It is from them that the actual fruit—national converts, institutions, churches—grows.

The Trunk. These missions branch out from the Board of Foreign Missions. This Board is the trunk. What is this Board? It is the representative of our whole Church; in fact, in a sense, it is the whole church as it engages in Foreign Missions. On this Board are twenty-one members, pastors and laymen, elected by the U. L. C. A. conventions, plus representatives of co-operating Lutheran bodies. (At present the officers are: . . .) To carry on its work, which never stops, the Board has a staff of secretaries. (At present these secretaries are: . . .) That all the work may be done efficiently, the Board has offices at 18 E. Mt. Vernon Place, Baltimore, Md. (Explain Board meetings, Staff work, etc.) Co-operating with the Board, especially in all women's work in Foreign Missions is the Women's Missionary Society of the U. L. C. A. (Indicate officers, main staff members types of co-operation.)

The Roots. The Board of Foreign Missions stands firmly in the soil of the whole Church. It has roots running into every part of the home Church. The larger roots reach out into our Synods. Each Synod has a Committee on Foreign Missions. (Explain the composition and functions of such a committee.) These main roots subdivide and reach down into every congregation. Indeed, tiny rootlets reach into the spiritual heart of every individual member. Throughout the entire root structure the work is aided by auxiliaries: the Women's Missionary Society, Lutheran Brotherhood, Luther League, and the Children of the Church. Other Boards and agencies—educational, promotional and financial—also contribute to the work.

The Cells. This, in simplest form, is the organization of the home Church for Foreign Missions. This whole organization is dependent on living cells, functioning cells, co-operating cells. Unless the cells are alive, and working, and working together, there can be no fruit. Every cell must do its part. The missions, the Board, the Women's Missionary Society, the Synods, the congregations, the individual members of all of these must contribute what they can—all they can—of living spirit, of wide-awake interest, of prayer power, of personal activity, of generous financial support, and, in some cases, of full-time life service. Wholesome organization in the home Church means wholesome growth in the foreign fields. Wholesome roots in America mean wholesome fruits in South America, Africa, Asia.

The Fruits. And the fruit—all of it—belongs to the owner of the tree, Jesus Christ, our Lord. He will rejoice in the day of ingathering, and our joy will be in the joy that is His.

Paul J. Hob.

The Dynamic Convictions of All Successful Soul-Seekers

1— <i>That all claims for Christ, as Divine Redeemer and Lord, are absolutely factual, and are of infinite significance.</i>	2— <i>That the "Real Presence" and power of the Holy Spirit as the Divine Agent of Grace, are absolutely essential in the Christian life and service, and are immediately available to all men.</i>	3— <i>That all men, by nature, are sinners condemned to eternal death, from which God alone can save them.</i>	4— <i>That the Gospel is the power of God unto salvation to all who repent and believe in Jesus Christ, and that there is no other salvation.</i>	5— <i>That the Gospel has been given to all of the saved, as a trust, to be preached by them to every creature.</i> (See 6 below)
1—INCARNATION Galatians 4: 4, 5	1—REGENERATING Titus 3: 4-6	1—ALL ARE SINNERS Romans 5: 12	1—POWER OF THE GOD IN THE GOSPEL Romans 1: 16	Romans 15: 15, 16 I Timothy 1: 11 I Thes. 2: 4 I Peter 4: 10
2—SINLESSNESS II Cor. 5: 21	2—SANCTIFYING Romans 15: 16	2—ALL ARE CON- DEMNED Romans 6: 23	2—THE WORD AS THE MEANS OF GRACE James 1: 21 I Peter 1: 23	
3—VICARIOUS SUFFERING I Peter 2: 24	3—INDWELLING Acts 4: 8 Acts 9: 31, 17 Acts 10: 44-48 Romans 8: 9-11	3—ALL MAY BE SAVED Romans 5: 6-11 Heb. 7: 24, 25	3—ONLY WAY OF SALVATION Acts 4: 12	
4—ATONEMENT Eph. 1: 7 I Peter 1: 18, 19	4—EMPOWERING Romans 15: 13			
5—RESURRECTION I Cor. 15: 3-8, 12-20	5—MOTIVATING Romans 5: 5			
6—LORDSHIP Phil. 2: 9-11	6—INTERCEDING Romans 8: 26, 27			6— <i>That God hears and answers prayer in absolute fulfillment of His promises.</i>
7—EXAMPLE I Peter 2: 21				

Notes

India

SECOND SESSION
Second Period

A Century of Progress

A. The country —1½ size of U. S.

- I. Land of many races
- II. Land of many languages
- III. Land of many religions

B. The people —1/5 population of the world

- I. Disunited
- II. Seekers after religious truth

C. Their religions

- I. Hinduism
- II. Mohammedanism
- III. Christianity

D. Beginning our missionary work—100 years ago

- I. "A sower went forth to sow"—Father Heyer
- II. The planting of seed beds
Use the illustration of the seed beds of the great rice plantation.
- III. The transplantation
Continue the illustration of the rice transplantation from seed beds to great fields.
- IV. The harvest
Continue the illustration—the planting in June, the transplantation in July and August—the harvest that feeds the millions in South India, reaped in December,

applying to the sowing of the Seed (the Word of God), the transplantation into other lives—the harvest of the first century.

E. Difficulties

- I. Developing Indian workers and leaders
- II. Transferring of authority from the mission to the native church.

F. Progress

	<u>1st year</u>	<u>100 years later</u>
Baptized	3 (adults)	195,000
Schools	7	859
Pupils	180	25,465 Christians 25,537 Non-Christians
Missionaries	1	88
Indian trained workers (1 borrowed from another Mission farther south.)		3,314

G. Types of work

Evangelistic, Educational, Medical, Industrial
(preaching) (training) (healing) (uplifting)

H. Story illustrating sowing of the Seed in the life of one man in India, and the great transplantation into other lives, e.g., Malparti John

Lilith Schwab.

The Home Church and the Missionary

SECOND SESSION
Third Period

I. Types of missionaries

(All missionaries are witnesses of Christ and His Gospel. They may serve in various capacities. Both men and women are necessary to the work.)

1. Pastors and preachers for:

- a. The awakening of spiritual life
- b. The nurture of spiritual life.
- c. The development of the Church

2. Teachers

- a. Christians have the desire and capacity for education.
- b. To be strong a Church must have an intelligent laity.
- c. "The schoolroom is the workshop of the Holy Spirit."—Melancthon.

3. Medical

- a. The Lord Jesus is the Great Physician.
- b. Medical work is the "left-hand" of missions.

II. Selection and preparation of missionaries

1. Selection

- a. God sets men and women apart for His work.
- b. They do not always make that personal discovery.
- c. The Holy Spirit calls men through the Church.

2. Preparation

- a. Spiritual
- b. Cultural
- c. Technical

III. Commissioning

The Church entrusts the missionary to a great task and commissions him in an impressive service.

IV. Training in the field

1. Academic (language school)
2. Clinical—practical experience

V. Support

1. Salary and allowance permit a modest but comfortable living.
2. Missionary is made free of financial worry and is thus effective.
3. Proper education of children assured.

VI. Retirement

1. Inability of missionary to lay aside a large sum for years beyond the useful period is taken into account.
2. Adequate provision made.

VII. The appeal to young people

1. A global warfare worthy of the finest youth.
2. "If the world is to be saved it must be redeemed spiritually."
3. In World Missions we have a rendezvous with life.

Paul P. Anspach.

The Means and Methods of Successful Soul-winning

1— <i>Preaching:</i> <i>The public proclamation of the whole Gospel.</i> (Means of Grace)	2— <i>Administration of the Holy Sacraments.</i> (Means of Grace)	3— <i>Teaching:</i> <i>Explanation of the significance of the Gospel.</i> (Indoctrination)	4— <i>Counselling:</i> <i>Direct ministry of the Word to individual souls.</i> (Personal Problems)	5— <i>Witnessing:</i> <i>Testimony to truth, grace and values, out of personal experience.</i>	6— <i>Ministry of Love:</i> <i>Demonstration of transformed life.</i>
CONCEPTIONS AND CONTENTS Rom. 10: 14 I Cor. 1: 23 I Cor. 2: 2 I Cor. 14: 1-28 II Cor. 4: 1-15 II Cor. 2: 15-17 Gal. 1: 8, 9 I Thes. 1: 5 I Tim. 3: 16 II Tim. 2: 15 II Tim. 4: 2 EXAMPLES Acts 2: 14-36 Acts 3: 12-26 Acts 7: 1-53 Acts 8: 5 Acts 13: 16-41 Acts 17: 22-32	BAPTISM Acts 2: 38, 41 Acts 8: 12 Acts 8: 36-38 Acts 10: 48 Acts 16: 14-16 LORD'S SUPPER Acts 20: 7 I Cor. 11: 23-30 I Cor. 10: 16, 21	EMPHASIS Gospel Content 1—Facts 2—Principles Epistle Content 1—½ Interpretative Doctrine on Gospel 2—½ Ethical Instruction on Application of Gospel Principles in Holy Living EXAMPLE Acts 28: 30, 31 EXHORTATIONS I Tim. 6: 2-14 II Tim. 3: 14-17 II Tim. 2: 2	Acts 8: 26-38 Acts 9: 17 Acts 9: 40 Acts 10 (All) Acts 16: 25-34 Acts 18: 26 Acts 20: 17-38 Acts 28: 23	EXAMPLES Acts 4: 13, 19, 20 Acts 4: 23-31 Acts 5: 29-32 Acts 9: 20 Acts 22 (ALL) Acts 24: 14-16 Acts 26: 1-32 MARTYRDOM Acts 7: 57-60 Acts 12: 1, 2 Acts 15: 25, 26 Acts 21: 13	SHARING Acts 2: 41-47 Acts 11: 27-30 Acts 8: 1-5 CARE FOR THE POOR Acts 9: 1-15, 32-43 Acts 6: 1-7 I Cor. 16: 1-3 RELIEF OF DISTRESS Acts 3: 6 Acts 5: 15, 16 EXHORTATIONS I Cor. 15: 58 Phil. 4: 3 I Peter 2: 12

Notes

Let Freedom Ring

1. *The Name Liberia* means "Land of Liberty."
It was established for freed American negro slaves.
Motto: "The love of liberty brought us here."
Colonized 1824.
Declared its independence and became a free republic July 26, 1835.

2. *The Country.*
On the west coast of Africa, where Africa comes nearest South America.
Roughly 4-8° north of the equator.
It is about the size of the state of Ohio.
Average temperature: 85° F.; average humidity, 70-80.
Average rainfall, 140 inches per year.
Flat coastland for approximately 30 miles inland, then gradual ascent to about 1,800 feet along interior boundary. A few hills rise to 2,500 feet.

3. *The People.* The population is 2½ million in all. It is divided into three groups:

A. *Monrovia* (and other seaport towns: Robertsport, Marshall, Grand Bassa, Sino, Cape Palmas), dwell civilized negroes who are descendants of the colonists.
They are active in political, economic and professional life and have fairly good schools. Are dependent on interior and on imports for food, clothing, etc.

B. *The Settlements:*
These lie approximately 30 miles inland around Monrovia.
Here live some of the settlers' descendants. There are many native villages and a variety of mixtures between native and civilized people.
The schools in this region are poor.
Produce more of their own food than in coastal area.

C. *The hinterland or interior*
21 native tribes with as many dialects in three language groups live in this section. Their living conditions are completely

primitive, except for mission stations. Supply most of their material needs. Our mission works among the Kpelle (pronounced "'Pelley") and Buzi (pronounced "Boozey") (or Loma) tribes.

4. Fetters that bind.
 - A. Lack of education, illiteracy, ignorance.
 - B. Low economic level.
 - C. Loyalty to customs and traditions of the past, including beliefs and religion—sometimes called superstition.
 - D. Disease and malnutrition.
 - E. Incomplete revelation of God, particularly as regarding his goodness and grace.

5. Beginning of our Mission, 1860.

On April 28, 1860, Mr. Morris Officer and Rev. Heigard knelt in prayer on the banks of the St. Paul River with a group of native men before clearing the bush away from the spot that is today the Muhlenberg Boys' School.

A shipload of Congo children which had been captured from slave traders was landed in Liberia shortly after this and many of the children were placed in the Muhlenberg Mission. Their descendants are still found there. In these early years sickness and death overtook many missionaries. Dr. and Mrs. David A. Day were notable exceptions.

The Emma V. Day girls' school was opened across the St. Paul River from the Muhlenberg Boys' School.

Interior stations were gradually established.

6. Growth.

Opening of interior stations:

Kpolopelle, 1908
Sanoyea, 1917
Zorzor, 1926
Belefanai, 1939

Statistics of growth (Dec., 1942):

Missionaries 30, national workers 63, congregations 32, baptized members 2,796

7. Types of work today.

A. Interior.

1. Villages

Native evangelism

Medical clinics

Evangelists' schools for catechism
and pre-first grade

2. Mission stations

Organized congregations

Regular instruction for evangelists

Hospital or dispensary

Boarding schools with vocational
training

3. Main station

Boarding schools for higher grades
with vocational training.

Hospital and training school for
nurses and medical assistants.

Bible school for training evange-
lists and pastors.

Congregations and community
evangelistic work.

Preaching at Firestone Plantation.

4. Monrovia

Congregation for Lutherans and
Kpelles and Lomas.

Business house for missionaries.

Limited hostel for Lutheran stu-
dents in high school.

8. Human interest stories.

End with a telling story showing Christ bring-
ing freedom to the people of Liberia. (See
report of Board of Foreign Missions, 1942,
especially pp. 43 and 44).

G. Gordon Parker.

The Home Church and the National Churches

- I. Statement of the purpose of foreign mission work
- Immediate aim—To proclaim Christ as Saviour and make disciples
 - Ultimate aim—To establish an indigenous Church—self governing, mostly self supporting.
 - Great importance of always keeping this latter aim clearly in view.
 - For the Mission and Church on the field
In the nature of the institutions carried on and the buildings and equipment provided
In the organization of the mission and of a church
In transferring of work to the Church
 - For the Church at home
In duly recognizing the place and work of the native worker.
In providing funds to educate and adequately train sufficient numbers of native leaders to fulfill this purpose as early as possible.
In being prepared to sanction the transfer of work, institutions and other responsibilities to the Church as soon as it is prepared to satisfactorily accept the responsibility.
- II. Considerations relative to the fulfillment of the ultimate aim
- The Church must increase and the Mission decrease
 - The transition from Mission to Church should be gradual
 - Transition contingent on
 - The condition of the people
(illiteracy, poverty, old religion, social status, etc.)
 - On number of Christians
 - On the facilities available for the education and training of native leaders
 - Spiritual development
- III. Stages in progress towards the attainment of the ultimate aim
- Home Church and Missionary stage
Few missionaries, few converts, few if any institutions, no organization
 - Mission Stage
A number of missionaries on the field. Some institutions. Some converts. Full organization. Considerable responsibility handed over to this Mission organization. No organization of the congregations into a church.
Ordinarily indigenous Christians have no place in the organization.
Possible ways of giving them a place at this stage
 - Making them members of committees of the Mission
 - Making them visiting members of the mission body or Council
 - Making them full voting members of the Mission Council
 - Mission—Church Stage
Two bodies exist side by side with the Mission the dominant body.
Mission—thoroughly organized. A considerable number of missionaries many of whom have long experience.
Considerable number of well-developed institutions.
A large amount of responsibility entrusted to it by the home Church. Transferring work to the Church.
Church—Newly organized after the model U. L. C. A. convention and synods with organization changing to meet needs and changing circumstances. Missionaries both men and women as members of the church and having work under the church are members of the Church bodies. Gradual increase in responsibility and work. No separate women's work.
 - Church—Mission Stage
Two bodies existing side by side with the Church the dominant body. Mission deals

only with such matters as pertain directly to missionaries, such as travel, salaries and allowances of missionaries, furloughs, etc. Church directly or indirectly responsible for all other work, institutions, etc.

e. The Church Stage

One organization only

Important because of what has happened in China and Japan and what we are approaching in India.

Relations with the Home Church will continue through

Financial help

Missionaries working in the Church

Conferring and counseling

Important Present Examples

The Church of England in the Telugu Country

The Gossner Lutheran Autonomous Church

Subsidy from Home Church which is definite and regular

Number of missionaries and their work decided by the Church only

Property satisfactorily safe-guarded

Final result:

A Free Church without financial help, without missionaries and without direct connection with the Home Church, self-governing, self-propagating, self-supporting.

Roy M. Dunkelberger.

Characteristics of Apostolic Evangelism

<p>1—<i>Motivation:</i> <i>Love from Christ for Christ—Sharing His Love and Purpose for All Mankind.</i></p>	<p>2—<i>Spirit:</i> <i>Unreserved Fervor and Zeal, with the Consecration of Martyrs, Consistent with "Dynamic Convictions."</i></p>	<p>3—<i>Policies:</i> <i>To Approach Men Where and As They Found Them, Regardless of Class, Race, Nationality or Language, Making the Most of Opportunities and Circumstances.</i></p>	<p>4—<i>Emphases:</i> <i>Upon Human Need, Sufficiency of Divine Grace and the Transforming Power of the Gospel.</i></p>	<p>5—<i>Activities:</i> <i>To Reach "Every Creature" in the Whole World, in Their Generation—Sowing Seed Planting the Church "Care" for the Churches.</i></p>
<p>1—CONVICTIONS: "MUST" (See II) Rom. 1: 14, 15 I Cor. 9: 16</p> <p>2—LOVE II Cor. 5: 14 I John 4: 20 I John 5: 2</p> <p>3—GRATITUDE II Cor. 9: 15 Phil. 4: 16 I Tim. 1: 12-16</p> <p>4—REWARDS Phil. 3: 7, 8 II Tim. 4: 6-8 James 5: 20</p>	<p>1—FAITH Romans 8: 38 I Cor. 15: 57, 58 II Tim. 1: 12</p> <p>2—COURAGE Phil. 1: 27-30</p> <p>3—FERVOR Romans 12: 1 I Cor. 4: 15-17 II Cor. 5: 20</p> <p>4—ZEAL Romans 9: 2, 3 I Thes. 2: 8</p> <p>5—DILIGENCE I Thes. 3: 10</p> <p>6—SELF-SACRIFICE I Cor. 9: 18, 19 II Cor. 11: 24-28</p>	<p>1—ALL CLASSES Acts 26: 1-29 I Cor. 9: 19, 20 Philemon (All)</p> <p>2—ALL PLACES AND CIRCUMSTANCES Synagogues Homes Public Squares Journeys River-Side Courts Prisons</p> <p>3—ALL TIMES Acts 20: 31</p> <p>4—ALL MEANS (See III)</p>	<p>1—HUMAN HOPELESSNESS Rom. 1: 18-32 Rom. 8: 6-8</p> <p>2—DIVINE REDEMPTION I Peter 1: 18</p> <p>3—SUFFICIENCY OF FREE GRACE FOR ALL I Cor. 15: 10 II Cor. 12: 9 Eph. 2: 5</p> <p>4—EFFICACY OF PRAYER James 5: 15, 16</p> <p>5—RESURRECTION AND ETERNAL LIFE I Cor. 15: 12-20 St. John 14: 19</p> <p>6—SPIRITUAL REALITIES AND ETERNAL VALUES I Cor. 2: 13-15 I Cor. 2: 9</p> <p>7—HOLY LIVING (Second half of the Epistles)</p> <p>8—THE CHURCH (See V)</p>	(REVIEW III)

Notes

Argentina and British Guiana

Our Good Neighbor Policy

Who is my Neighbor to the South?

- A. He is the pure Indian stock of the Amazon, small of stature, broad of chest, copper colored or olive brown of unbelievable physical endurance. He is the descendant of the Incas and has inherited the jealously-guarded tribal secrets. His bodily ills are cured or endured by the "machis" powers, his god is the same as the one worshiped by his ancestors at the Temple of the Sun.
- B. He is the negro dwelling in the Guianas, Brazil, Cuba, Colombia or Ecuador. For generations he has been considered a sub-human being without a soul—no better than the animals. Through his veins flows the blood of all races and nationalities. His life is governed by superstitions—not only of his African ancestry but of those inherited from other racial groups.
- C. He is the white man of Argentina, Uruguay and part of Chile, with his rich background of the old world of Spain and the highest of the arts and cultures of the old Spanish Colonial Empire.
- D. He is a mestizo (Iberian Indian), a mulatto, a creole, a zambo.

Who is my neighbor?

He is first and foremost an American. His land

received the name America before our own. He is not a Latin American because Spain and Portugal are not typically Latin countries. He is not Spanish American. South American suggests subordination. *He is an American* by right of a common denominator that binds the western hemisphere together, namely our common love of freedom and independence.

What have my Neighbors accomplished?

- A. Resources and products of their countries.
- B. Social and economic growth.
- C. Educational facilities.

What has my Church accomplished in fostering the Good-Will Policy towards our southern neighbors?

- A. Educational work (e.g., Trinity Academy, New Amsterdam, B. G.)
- B. Institutional work (e.g., Old Folks Home in Jose C. Paz, Argentina)
- C. Evangelistic work (preaching to various language groups, e.g., Slovak work in Argentina, Hindustani in British Guiana)

Our example as good neighbors—"Christ of the Andes—Christ of Everywhere."

Corinn Menges Machetzki.

The Home Church's Support of World Missions

I. *Spiritual Support*

1. Prayer
 - Public and private
 - See "Collects and Prayers," "Common Service Book" for prayers and well chosen hymns
 - Devotional booklets
2. Intercession
 - For specific needs
 - For individual missionaries and nationals
 - Names of missionaries on covers of "The Foreign Missionary" and "Lutheran Woman's Work."
 - Prayer Calendar—Lutheran Woman's Work
 - Missionaries' birthdays — Leaflet of Women's Missionary Society.

II. *Personal Support*

1. Sons, daughters, self
 - In service, in preparation, in financial support.
2. Co-operation in personnel work
 - In encouraging the recruiting of proper candidates.
 - In discouraging candidates who are not qualified.
 - In cultivating and educating selected and approved candidates.

III. *Financial Support*

1. Apportionment
 - For year ending June 1942—\$348,000.00.
2. Auxiliaries
 - W. M. S. for year ending June 1942—\$228,250.74.
 - Luther League for biennium—\$10,000 for Luthergiri Seminary, India.
3. Children of the Church
 - Support of Rev. and Mrs. Paul L. Lewis, Liberia.
4. Parishes abroad supported
 - 226 through Board of Foreign Missions.

5. Nationals supported
 - 273 proteges through Board^s of Foreign Missions.
 - 218 proteges through Women's Missionary Society.
6. Missionaries supported
 - Of a total of 182, including wives, 47 by local congregations (see Minutes of U. L. C. A. Convention for 1942, page 230, for list)
 - 19 by conference or synodical Women's Missionary Societies
 - 1 by a local Women's Missionary Society
 - 6 by Augustana Synod's Women's Missionary Society

IV. *Contributions of National Churches*

Total in all fields for 1941..... \$262,557.00
Total from America for year ending June 1941 from General Fund Board of Foreign Missions and Women's Missionary Society 313,519.00
(For every dollar given through regular channels by the home Church, approximately 84 cents is contributed on the fields)

V. *Special Gifts*

Designated gifts
Specials to individual missionaries and their work
Epiphany appeal
Special projects—e.g., Indian Centennial Fund
Legacies, bequests, etc.

VI. *Church Membership at Its Best*

Contributing to apportionment plus
Benefits to fields of fullest participation on the part of the home Church
Illustration: Chinese evangelist, who benefited through all avenues of giving.

Nona M. Diebl.

The Goal of Evangelism in the Living Church

<i>1—As the Family of God's Regenerated Children.</i>	<i>2—As the Fellowship of Oneness in Faith in Christ.</i>	<i>3—As the Brotherhood of Love, after the "Mind of Christ."</i>	<i>4—As the Congregation of Worshipers Glorifying God and Edifying Believers.</i>	<i>5—As the Human Agency for Co-operative Service for the Highest Welfare of Humanity, Especially Through World-Wide Evangelization.</i>
<p>1—CHILDREN OF GOD THROUGH REGENERATION Rom. 8: 14-17 Gal. 4: 4-7 I John 3: 1, 2</p> <p>2—MEMBERS OF THE BODY OF CHRIST Romans 12: 4, 5 I Cor. 12: 13, 27 Eph. 5: 30</p>	<p>1—AGREEMENT IN BELIEFS Phil. 1: 27 Phil. 2: 2</p> <p>2—UNITY IN SPIRIT Acts 4: 32 Gal. 3: 28 Eph. 4: 5, 6, 13</p>	<p>Acts 20: 35 Gal. 6: 1 Gal. 6: 2 Gal. 6: 10 Philemon (Whole) James 2: 15, 16 I John 3: 16-18 I John 4: 20, 21</p>	<p>Acts 1: 12-14 Acts 2: 1 Acts 15: 25 I Cor. 14 (All) Eph. 5: 19, 20 Col. 3: 16 Heb. 10: 25</p>	<p>Acts 6: 1-7 Acts 13: 1-3 Acts 14: 23 Acts 15: 22, 23 Acts 20: 17 I Cor. 14: 40 Titus 1: 5</p> <hr/> <p>II Tim. 2: 2</p>

Notes

China

FIFTH SESSION
Second Period
Part 1

War-Closed Doors

Introduction: The "Open Door Policy" Biblical, Rev. 3: 7, 8; Col. 4: 2, 4; I Cor. 16: 9

Two uses of Open-Door Policy

1. For Christian Missions

- a. Door of opportunity for proclaiming the Gospel of God's redeeming Love and saving Grace to those enslaved in sin and death, ignorance and superstition, heathen traditions and worship of false gods, having no hope and without God.

b. Motive of:

Love (the Love of Christ constraineth us)

Goodwill (peace on earth, goodwill to men)

Spirit of self-sacrifice (to give to others and spend and be spent in service of others — Same as that of Jesus Christ)

2. For commerce, trade, and international relations

a. Possibility of helpfulness

Interdependence of nations

b. Misuse of "open door"

Contrasting motives with the above

Motives of selfishness, greed and lust for exploitation.

Country of China: Largest mission field in the world

One of the most difficult fields.

Lutheran Missions scattered all over China constituting Lutheran Church of China, largest Protestant body in China.

Formerly supported by largest constituency of Protestant bodies in world from many countries. Now supported by Lutheran World Convention. Destined to be leading nation in Asia.

People of China: Nearly one-fourth of the people of the world

(Visualize a parade of all the Chinese people stretching three times around the earth.)

Largely agricultural (85 per cent)

Poor: Average income of farmers—\$20.00 per year.

Their wealth is their children

High percentage of illiteracy

Characteristics: lovable, friendly, courteous, kind, clannish, provincial, covetous, yet honest. Not easy to win, but usually loyal and true after having been won. Never forget favors and likewise never forget injuries. Inherent ability, easy to train if given opportunity.

Religion: The Chinese are not as religious as the Indians.

No pure form of any religion outside Christianity. Conglomeration of Buddhism, Taoism, Confucianism. Parts of China Mohammedan.

Buddhistic tendency, negative, trying to escape life and its troubles. Confucian tendency, practical, moral, temporal living with no way of getting in touch with spiritual.

Christianity alone offers more abundant life, eternal life. If doors to Mission work closed too long tendency for Christianity to lose its uniqueness and be combined with the other non-Christian religions.

Christianity the only revealed religion, others all man-made and polytheistic (except Mohammedanism which arose 600 years after Christianity and is supposedly monotheistic). Idolatrous practices degraded into immorality and sensuality of worshipers. Obscene and licentious rites connected with phallic worship. Christianity alone has moral and spiritual power to lift those who are in mire and sensuality of sin. Christianity alone has Faith, Hope and Love engendered by the Incarnate Son of God.

Development of our work: Begun by the Beflin Mission about 1899

(Territory ceded to Germany, 240 square miles after the murder of some Roman Catholic missionaries.)

Mission work interrupted 1914 when Japanese drove the Germans out. Lean years until 1925. Bought from the Berlin Mission for \$186,000 (paid over 10 year period. Money was used by the Berlin Mission to carry on its work in other fields)

Relatively small annual budget granted by Board to carry on work.

Due to poor financial support in the past the work had not developed as it should have. Practically no native leadership had been developed. A few young men had received some training in the Mission school and a few had some Bible training. A few older Christians and some of the younger turned out to be true, loyal Christians.

Others fell by the wayside with the decline of the German power.

Development under the U. L. C. A.: First great need, trained native leadership.

Better qualified workers sent to school and to Lutheran Seminary in Central China.

Boys' and girls' Middle Schools established in poor buildings at first with small budgets.

Large numbers of Rural Primary Schools opened. Missionaries all given better language study facilities.

Our field: Eastern part of the Shantung Province, North China

Three main stations: Tsingtao (pronounced Ching Dow), Tsimo (pronounced Gee Mee) Kiaochow (pronounced Jow Jo)

Each main station has ten to twenty out-stations with organized congregations.

Each out-station the center from which the evangelist "fans out" to the nearby villages.

Types of Work:

Evangelistic—regular preaching services weekly throughout year. Spring preaching bands and evangelistic efforts in non-Christian sections. Tent preaching and evangelistic services and colporteurage.

Bible classes, Catechetical instruction, Church-workers' and laymen's training institutes.

Regular ministerial acts, baptisms, holy communion services, weddings, funerals, etc.

Pastoral work, personal work among the workers, itineration and visiting in the homes, helping to start family worship and the home altar among Christians.

(Up to the time when we had our first ordained Chinese pastor the missionaries had to do all the work of the ordained pastor in the whole field under their care. Since 1925 the policy of the mission has been to train the Chinese as fast as possible to become ordained pastors and to take over as much of the work as possible.)

Educational:

Some of the most fruitful, abiding and outstanding results of missionary labors have come from Christian schools.

Village schools carried on with the help of the organized congregations.

Tsimo Middle School for both boys and girls—selected students from the whole field. Some of the best students sent on to higher Middle Schools and colleges, Bible Schools and Lutheran Seminary, Shekow. This is the only way we have so far to train leaders. Our Bible School in Tsingtao primarily to train Bible Women, recently accepted young men also because of difficulties in getting to the Danish Lutheran Bible School and Seminary in Manchuria.

Medical work:

Started with small dispensary work in Tsimo. Miss Lydia Reich started small hospital in Tsingtao, using one-half of the Missionary Home; grew into two-thirds of the building, and finally the whole of the building. No missionary doctor, only Chinese missionary doctors. New home built for a missionary doctor next to hospital. Used by the President of the Mission and the top apartment for the Missionary nurses.

Dispensary work and a hospital started in Tsimo, and also in Tai Tung Chen connected with the Luther League project at the social center and church compound.

School of nursing developed and large Chinese nurses' home. Two homes for Chinese doctors built on the compound, also new home for mis-

sionary nurses. Evangelistic efforts used in all medical work. Nurses and doctors helped in community projects for teaching sanitation and hygiene to the people and prevention of disease by vaccinations and inoculations. Also had printed and distributed thousands of tracts both evangelistic and educational. Many patients had first contacts with Christianity in the hospitals and dispensaries.

Doors of medical work in our mission closed by war.

Rural reconstruction:

Industrial work begun in Tsimo failed largely because of improper equipment, lack of funds and incapable management.

Some students were sent to Cheeloo Christian University to take a course in the "Rural Service Union" department.

Extension department from Cheeloo set up at Tsimo and, in spite of disturbed conditions of the country did a great deal of good.

Included: Small loans to farmers until crops harvested (Interest rates at money shops from 20 per cent to 30 per cent). Better selection of seeds. Co-operative marketing and buying. Instruction in treatment of pests and disease in crops. Home remedies for ordinary maladies and first aid. Sunday school methods and vacation Bible schools. Other methods to help raise the standard of the people and create fellowship and good-will as well as to show Christian love.

Great progress made in China during the past fifteen years. Mission work highly blessed by God in spite of difficulties and hindrances and at times opposition. Achievements not due to men but to God.

His work cannot fail. The aim of heathen and ungodly powers to close doors *will fail*.

War-closed doors at present time not God's will but can be used in His Omniscience and Eternal Plan and Purpose, to test and try the native church and its leadership. Opportunity given the indigenous church to sink or swim. Opportunity given the Mission to change wornout methods and futile policies and retain those that are satisfactory.

God always opens a way for His will to be done. He has promised that "the gates of Hell shall not prevail against the preaching of His Gospel. Certain it is that the gates of heathen and ungodly nations shall not prevail against the carrying out of Christ's great command to go and preach to and teach them, if the Church does not fail to secure the workers to go and the wherewithal to carry on the work.

Our duty is to get ready now for the time when those war-closed doors will be burst as wide open as were the gates of hell on the first Easter. God has been displeased with our feeble efforts. Unless we plan to enter those doors when they are opened and go forward with grater zeal and courage and energy than we have in the past, we may be judged and found unworthy of the great trust that has been given us.

Confucian saying: "Within the four seas all men are brothers." Christ taught the Universal Kingdom of God in which all men call God Father and all men within and without the four seas are brother. Let us open our eyes to a vision of the time when a great company of the redeemed shall come from the east, and from the west, and from the north, and from the south. In that company there shall be many Chinese, Japanese, Korean, Indian and others from the Far East. Will we be there if we fail to heed His command to go into all the world and spread His Gospel?

L. Grady Cooper.

Japan

War-Closed Doors

FIFTH SESSION
Second Period
Part 2

THE COUNTRY

Insular; four main islands and thousands of smaller islands, comprising an area about the same as that of the State of California; to which Japan has added by conquest or treaty-annexation Formosa, the Loo Choo Islands, the Kurile Islands, half of Saghalien, Korea, and virtually Manchuria, an area totaling many times the size of Japan proper. The Japanese call their total population one hundred million; Japan proper has about seventy million people. We are referring here only to Japan proper.

The country is volcanic in origin; generally flat near the coast on the south and east, rising to a spine of mountains extending practically the entire length of the islands from N.E. to S.W. On the largest island, Hondo, near the center, Mt. Fuji rises to a height of 12,365 feet; north of Mt. Fuji there are many peaks from eight to ten thousand feet in altitude. On the north and west, the land slopes abruptly to the sea, and the coast is rugged and rocky and has few good harbors; good harbors abound on the south and east coasts.

The south and east coasts are washed by the warm Japanese Current, which makes the climate generally warmer than it otherwise would be in this latitude. Rainfall is excessive and humidity great. It is a mistake however to think that Japan has a uniformly mild climate; in the north the winters are severe, and in the mountains, only a few hours from Tokyo, the snow often piles up to a depth of ten to twelve feet.

Fish is abundant; rice is the staple crop. Meat is scarce: the Buddhist religion originally forbade the eating of meat. All kinds of grains, vegetables, fruits and berries are cultivated in abundance.

Japan has soft coal in abundance, gold, silver, and copper. Iron ore is scarce and poor in quality. She produces practically no oil, nor rubber nor cotton nor wool. Her export crops are silk and tea.

While farming and fishing are still the chief occupations of the Japanese, in the past half century Japan has undergone an industrial revolution the results of which are a marvel of the world. Though dependent on other countries for most of her essential raw materials, her textile industries and her

heavy steel and iron industries have competed successfully in the world markets.

From an economic standpoint it might be said that the present war is, from Japan's point of view, a struggle to secure easy access to essential new materials in order to maintain her excessive population.

THE PEOPLE

The Japanese are probably descendants of a fusion of northern Chinese, who came through Korea, with a South Sea Island race. People from the south landed on the shores of the southern island Kyushu and conquered northward; there is a slight admixture of aboriginal Ainu blood. The conquering hero is Jimmu Tenno who began his rule of Japan a little over twenty-six centuries ago. The imperial ancestors are believed to be direct descendants of certain gods of Japan, and the people regard themselves as the children of the imperial line. They boast of "purity" of race, and regard themselves as superior to all other human beings by virtue of divine origin. At least in theory, such is the case. In actual everyday life, however, the Japanese people are generally decent, urbane, kindly, honest (with certain qualifications), exceedingly curious and inquisitive, very desirous of learning, industrious, frugal, and capable of an extraordinary degree of endurance, sacrifice and co-operation for a common end. The individual and individual rights count for little; the honor and advancement of the nation is the goal of all their hopes and endeavors.

In government and social organization, they incline to patriarchal control; yet every Japanese has an inborn respect for "taimen" or "face," which, at its best, is an almost sacred regard for others' personality and rights. When official restraints are relaxed, Japanese readily find release in surprisingly democratic intercourse.

Since 1890 the Japanese government has been a constitutional monarchy patterned after the British parliamentary system. But, although party government was developing rapidly and liberal tendencies were making progress, Japan has reverted in recent years to the traditional form of government by a usurper or clique of usurpers who rule in the em-

peror's name, while keeping him a virtual prisoner as a sacred demigod. This kind of government maintains its power by the strictest official espionage, censorship and propaganda.

No sketch, however brief, would be complete without mention of the remarkable system of education, prescribed and controlled for the entire country by the Department of Education of the Imperial Government. This system includes all education from the kindergarten to the university. Over a period of seventy years, it has resulted in unification and standardization of the language and in literacy amounting to 98 per cent—the Japanese thus being among the most literate people in the world. On its less worthy side, this wonderful educational system has been made the tool of national propaganda and military training.

The Japanese are intellectually keen, highly emotional under a sphinxlike mask, inclined to be sentimental, sometimes under strain of fear or anger incredibly cruel. They are artistic, and love music, painting and poetry. Their rapid absorption of occidental civilization, science and technology has resulted in making them cultural amphibians, almost equally at home in both occidental and oriental environment; this is true to such a degree that they themselves commonly refer to the "double life" which they must lead.

RELIGION

Japanese are tri-religionists: born ancestor-worshipping Shintoists, bred in the hazy atmosphere of Buddhism, and nurtured in the ethical system of Confucius. There are many sects of Shinto, all of them, however, standing basically on the doctrine of the divine origin of the Mikado and inculcating fanatical reverence for him and the imperial ancestors. Shinto is polytheistic and worships the "eight hundred myriads" of Japanese gods, many of which we would call gods of nature. Buddhism also is divided into many sects, differing widely in their philosophies, from atheistic pantheism to theistic monism. Buddhism, coming as it did from China, has given Japan most of its ancient literature, art, and culture. Buddhism has long since made its peace with Shintoism by adopting the Shinto idea of the state and the emperor and by admitting into its pantheon the gods of Shintoism. Confucianism in Japan is not strictly speaking a religion, but in its five-fold relationships it forms the framework of Japanese

national ethics with the chief emphasis on the virtues of loyalty and filial piety.

Against this somewhat inharmonious background Christianity has been introduced into Japan, first in 1549 by the Jesuit Francis Xavier, and, after virtual extinction, through the modern missionary movement beginning seventy-five years ago. By its superior ethic, its manifest power to accomplish conversion of human character and life, it has demonstrated its superiority over Confucianism and Buddhism. Today, by legal enactment, it has become one of the three religions of Japan, Japanese themselves referring to the religions of their country as "Shinto, Buddhism, and Christianity." The decisive battle between Christianity and Shinto still remains to be fought. Many Japanese students of religion maintain that the only way Christianity can hope to survive in Japan is by compromising with Shinto as Buddhism has done.

CHRISTIANITY IN JAPAN

The Roman Catholic movement of the sixteenth century, while almost completely eradicated, nevertheless left a worthy record of Christian fidelity under severe persecution which has been a source of inspiration to all Christians, both Catholic and Protestants, even in our own time.

The outstanding fact and greatest source of strength of the Christian movement in Japan has been its leadership. Measured by comparison with the indigenous Christian leadership of any other land, Japanese Christian leadership has been of a very high order, intellectually, morally and spiritually. Nothing better could be said of it than that it was ready when the crisis came that forced the missionaries to relinquish their hold, the Japanese leaders were equipped and numerous enough to step in and assume the full responsibility without disorder or disaster. Granted that the transition was forced on the missionary, it is all the more remarkable that the burden could be so efficiently assumed by native leaders.

The Christian movement has also had a definite, well rounded, and well proportioned program, evangelistic, educational and eleemosynary; it has in general preached, taught, and lived consistently with the Christian ideal; this has, in spite of the numerical insignificance of the Christian Church and its material and financial weakness, made a deep impress on Japanese thought and life. In witness of the above, we call attention briefly to the following facts:

(1) Christian ethics are commonly acknowledged to be the highest.

(2) Christian education, especially for women, has set the standard for character education in Japan.

(3) The fact that Christianity, though so small, has been accorded by legal enactment a status on an equality with Shinto and Buddhism.

(4) The fact that no attempt has been made to persecute Christians since missionaries have been withdrawn and Christianity is consequently regarded as indigenous.

It must be remembered that Christianity is conspicuously a minority religion; there are only 350,000 professing Christians including Catholics and Protestants—one Christian in every one hundred and seventy Japanese.

(5) That Christianity has given new impulse to the old religions of Japan so that both Shinto and Buddhism have found it expedient to imitate Christianity in doctrine and method.

(6) That the achievements of Christianity in the direction of social service have so commended themselves to the government that Christian workers have in many instances been retained as government advisors and experts.

THE UNION CHRISTIAN CHURCH

With the nation-wide celebration of the 2600th anniversary of the founding of the Japanese Empire in the autumn of 1940, owing partly to the Japanese inclination towards union, and greatly encouraged (if not pressed) by the Japanese government, there came into existence a federation of practically all the Protestant churches in Japan. It held its first organization convention in June, 1941. Due largely to the insistence of our own Lutheran Church, the federation allowed each denominational group to retain wide latitude for the maintenance of its own traditional doctrine and practice, under one director who functions as the representative of the whole church before the government. With the outbreak of the war with Japan, it may be assumed that official restrictions will have been tightened; but, so far as is known, the church is functioning as a confessional

church, administering its affairs well and bearing its financial burdens. There have been, and doubtless will be, occasional and sporadic defections and excesses, but most of those who know the composition of this church have faith in its fundamental loyalty to the Lord Jesus Christ.

WAR-CLOSED DOORS

War has closed the door of Japan to the foreign missionary; but that is far from saying that the door to the Christian evangel has been closed. We used to affirm confidence that Japan is the gateway to the Orient; that gateway is temporarily barred. But we believe only temporarily. Some day that door will be opened again, perhaps wider than ever, and the Japanese Christians will welcome our aid in personnel and in gifts if they are made in the right spirit of Christian helpfulness and with confidence in the Japanese church and its fidelity to administer them.

Our part is to get ready now to enter when the doors are swung ajar. We must do this by preparing men and women; by preparing funds by laying by financial resources with which to aid a forward Christian movement in Japan; by preparing reservoirs of spiritual power through prayer and intercession for the Kingdom of Christ in Japan.

If, from the inception of modern missions in Japan seventy-five years ago, the Christian Church had invested as much as it should in personnel and equipment, it might have been possible to avert this present conflict. We Christians too must repent of "too little too late." But it is still possible that, when the backbone of this Japanese military despotism shall have been broken, and at the same time the colossal lie on which the claims of Japanese racial and cultural superiority shall have been liquidated; the liberal elements which long have existed in Japan will be justified and emancipated; and the Gospel of Jesus Christ, itself the very fountain of true liberty, shall for the first time have free course in Japan for the healing of the nation. If this proves to be the case, missionaries old and new will have such an opportunity as they never had before to preach the Gospel to the Japanese people. May God bring this to pass, and find us ready!

Edward Trail Horn.

The Heart of the World Mission Program— The Local Congregation

The whole setup of our United Lutheran Church—namely the congregational form of government as it exists within our Church—is indicative of the place where the Church believes the responsibility rests for the success or failure of any of its programs. No matter how broad a vision is held by any of the Boards of the Church, no matter how ambitious a program is prepared by those Boards, no matter how attractive or well prepared the literature of its various auxiliaries, if the vision is not caught nor the programs presented, if the literature is not distributed by and in the local congregation, the objectives of those visions and programs will never be attained.

By the same token, if those visions ARE caught, those programs adequately presented and the literature properly distributed by and in the local congregation, the objectives WILL be attained. In short, in the whole work of the whole Church, the local congregation has the last word. The spirit and attitude toward the work, as it is expressed in the local congregation, spells success or failure of the work.

The problem that confronts us here is the problem of how best to present the cause of overseas missions to the local congregation, and to keep that cause a vital part of the local congregation's program and interest the year round.

Undoubtedly the key to solving the problem is the local pastor. "Like pastor, like people" is more than a trite phrase. It is a truth which cannot be denied or over-emphasized. "Sell" the local pastor on the vision and program of over-seas missions, and you have sold the congregation in a vast majority of cases. For example, every pastor knows at least one foreign missionary well—perhaps quite intimately. Some classmate of his has seen overseas service, or he hears frequently from a close friend who is now in service in one of our foreign fields. With that local pastor it is comparatively an easy matter, while that friend is on furlough, to invite him into his house and into his parish as his guest, and while there, present him to members of his congregation in a purely social way, if in no other. Those very contacts will reveal to members of the congregation the fact the foreign missionary is quite an interesting, as well as

a very human person, full of interesting anecdotes, having had interesting and thrilling experiences in the task of witnessing for Christ among foreign peoples. From there on, the missionary sells himself and the whole program of missions to the people of the local Church. And very few indeed will be those heads of organizations who will not invite the missionary to speak to those groups and to share with them his experiences and the joy of sharing in the glorious task of bringing souls to Christ and into His Church.

But even contact with the missionary in person is not necessary. A letter from a friend abroad, read to the congregation as a whole, or to the Sunday School, or to any of the auxiliary organizations—just as he would read a letter from one of his boys in overseas service with the armed forces—is something which the local pastor can do simply and very naturally, and by means of which he can present the cause of overseas missions to his parish. In fact, it is one of the most effective ways of doing it.

One of the most common objections raised by local pastors and congregations is that the one hates to ask his congregation for money, and the other hates to be asked for money. You don't have to ask for money. Money does not have to be mentioned. A spirited missionary thoroughly in love with his job; or an enthusiastic letter read with zest by a local pastor, can and will have people coming forward to ask "How can we get in on this?" "Can't we have a part in this?"

But we must get the pastor *first*. It's an uphill business if we do not have him! But with the local pastor in touch with missionary friends, receiving letters from them, reading the publications of the Board and its agencies, coloring *all* of his preaching with the vision of a *world* for Christ, the task is comparatively easy. Win the local pastor to the cause of foreign missions, and half the battle is won!

But the pastor of the congregation must have help in the task of presenting the vision and program of overseas missions to the Church. In one city congregation, of which we have rather intimate knowledge, that help came from the very nature of the congrega-

tional setup. This church has more than twenty organizations functioning within its ranks—everything from the useful "Ladies' Aid" to the vigorous Boy Scouts. The pastor of the church took time one month to visit each one of his organizations as it met—and most of them meet monthly—and suggested to them that at least four times a year they each set aside from fifteen minutes to half an hour to have some member of the staff, and there are three full-time workers on the Church staff, present some phase of the Church's work—or anything in which they would be interested, as a sort of constructive study program. And he asked them for *their* suggestions. Well, the suggestions ranged all the way from the architecture of the building through liturgy—yes, to foreign missions. All suggestions were carefully tabulated and mimeographed and then checked by the members of the organization according to choice—first, second, and third choice. You would be surprised if we were to tell you that Foreign Missions, or any phase of it, ranked *first*. It did not, nor did it rank second. But there was sufficient interest in world affairs and the conditions of things overseas generally to make the cause of Foreign Missions rank fourth. So now, in that Church, at least *once* a year (and frankly the pastor sees to it that it is oftener than that) *every* organization in the Church—Ladies' Aid Society, Brotherhood, Organized Bible Classes, Business and Professional Young Women's Club—ALL of them get a good liberal dose of overseas missions, presented *briefly, concisely, interestingly*, with the aid of maps, the Board's moving pictures, black-board illustrations—there are all manner of means of presenting it. And they love it and they ask for more. Moreover, it shows in the missionary contributions of the Church—without the staff having to mention *money* at all. You might be interested to know that every organization in the Church, with the exception of the choir and the Boy Scouts, has an overseas missions item in its budget,—some

special project over and above the regular apportionment of the Church. And what has been done in a large church can be done in a smaller one too. The size of the church really has little to do with it. In fact, it has nothing to do with it.

Almost every church, regardless of size, has a workers' library and a tract rack. We must see to it that in those libraries and racks are placed the latest books and the latest literature from all of our overseas missions regarding their work. Most of them are attractively printed and invite attention. Just *seeing* them at hand and easily available will often be all that is necessary to arouse curiosity and interest.

May we mention just two more things which help materially in getting "across" to the local congregation the cause of overseas missions: the first is *dramatics*. Young people like to act. If given something really good, something which will really move them, they will spare no pains to prepare it and present it. Foreign Mission Time, each Epiphany season, is ideal for this, for it comes at a time in the year when all organizations have their programs in full swing—although almost *any* time in the Church Year will do. We must not fail to capitalize upon one of the most natural tendencies of youth—that of imitation and mimicry—for the cause of world missions.

Finally let us stress the importance of selecting a definite overseas mission project. No church is too small to have such a project: a parish abroad, a protege, a Bible woman, something or someone of which they can have a picture, or from whom they can receive a letter. And the larger the church, the larger the possibilities. These things make world missions live. The doors of opportunity are flung wide. Let us enter and possess more land for Christ!

J. Harold Mumper.

Some Suggestions to Synodical Foreign Missions Committees

Based on Experience of the New York Synod's Committee

There are seven conferences in the New York Synod. Therefore, most synodical committees have seven members, one from each conference. The Foreign Missions Committee is so constituted.

There *must* be a *good synodical committee*. It doesn't matter whether they are young men or old men or middle-aged men so long as they are *interested* men and well furnished in the art of frequent and *prompt* correspondence.

Quarterly, or nearly so, a letter is sent to every pastor in the Synod. This letter contains the latest news on foreign missions. It contains also a personal appeal to every pastor to be awake to the great challenge. Members of the synodical committee are usually chairmen of their conference committee, and they are urged to write a similar letter to all pastors in their conference. This is done in several of the conferences with excellent results.

In this same letter from the general chairman two or three Uncle Missionary letters (see list of books and pamphlets) are enclosed.

Concerning a synod-wide itinerary, the total time schedule is made giving each Conference a time period according to the number of its congregations. From here on the conference chairman is in full charge, and all requests for a missionary are made to him. Now, if he is a good conference chairman he will not wait too long for requests from local pastors

for assignment of the missionary. He will *cause* requests to be made and where *most necessary*.

As each conference chairman completes his itinerary he sends it to the synodical chairman who forwards the whole schedule both to the missionary and the Board of Foreign Missions.

To keep the synodical committee alert, much correspondence is required. To put it bluntly, there must be a constant "jacking up" of the committee by the chairman.

Synodical committees should encourage the circulation of the church's mission magazines and provide for the wide and effective distribution of occasional literature. Some committees arrange annual mission festivals.

Minimum essentials:

1. Good itineraries *surely, most surely* during the Epiphanytide and *also* during any other season when missionaries are available.
2. A good missionary address by a good missionary speaker at a good time at *every* synodical convention.
3. A good annual synodical appropriation for the Foreign Missions Committee.
4. Again: Lots and lots of correspondence with the conference chairmen and *all* pastors.

Persistence until all resistance is broken down!

Clifford E. Eichner.

Books, Pamphlets, and Magazines

Which Will Help Study Groups and Will Suggest Programs for Further Study

INDIA

- *Then the Light Came*, by Fred J. Fiedler. Paper, 60c.
A stimulating story of our Lutheran Church in India.
- The Church Takes Root in India*, by Basil Mathews.
Cloth, \$1.00.
A vivid picture of the rapidly growing Christian community of India.
- The Moving Millions: The Pageant of Modern India*.
Paper, 50c.
A symposium by a group of distinguished authors.
- A Century in India*, by Margaret Seebach. Paper, 25c.
A brief history of our United Lutheran Church in India.
- Inside Asia*, by John Gunther, \$3.50.

AFRICA

- Consider Africa*, by Basil Mathews. Cloth, \$1.00; paper, 60c.
A discussion of the problems presented by changing conditions and of the part the church is playing in the reintegration of African life.
- Aggrey of Africa*, by Edwin W. Smith. Cloth, \$1.00.
A distinguished biography of a brilliant African leader.
- Out of Africa*, by Emory Ross. Cloth, \$1.00; paper, 60c.
This book, describing the changing life of Africa, tells the story of Christian missions and indicates the tasks which the churches of Africa and the West must face together.
- The Moffats*, by Ethel D. Hubbard. Cloth, \$1.00; paper, 75c.
The romantic story of Robert and Mary Moffat, who shared forty years of adventure as pioneer missionaries in Africa.
- God's Candlelights*, by Mabel Shaw. Cloth, \$1.00.
A book of rare charm, giving an intimate description of African life.

CHINA

- Dangerous Opportunity*, by Earle H. Ballow. Cloth, \$1.00;
A portrayal of the Christian mission in China today, its life and ministry, and its courage in the present crisis.
- Stand By For China*, by Gordon Poterat. Paper, 60c.
Written especially for the senior high school age, this book gives a good picture of Chinese family life, language, and religion, and traces the history of the Christian movement.
- China Rediscovered Her West*, edited by Yi-fang Wu and Frank W. Price. Cloth, \$1.00; paper, 60c.
Developments in West China as presented by prominent Chinese and American Christian leaders.

Growing Christian China. Paper, 15c.

A booklet giving facts of the Lutheran Church and of the United Lutheran Church in China.

Tsingtao Hospital, by Lydia Reich. Paper, 20c.
A picture booklet.

JAPAN

- My Lantern*, by Michi Kawai. Japanese paper and binding. Boxed, \$2.00.
The autobiography of perhaps the best known teacher among Christian women in Japan.

SOUTH AMERICA

- On This Foundation*, by W. Stanley Rycroft. Cloth, \$1.00; paper, 60c.
A book of basic importance in this period when the Americas, North and South, need to find a truly spiritual basis for the unity they seek.
- That Other America*, by John A. Mackay. Paper, 25c.
A vivid picture of the changes taking place in Latin America and their relation to the Evangelical Christian enterprise.
- Makers of South America*, by Margarette Daniels. Paper, 50c.
A book of biographies of those who have helped build South America.
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- A Christian Imperative*, by Roswell P. Barnes. Cloth, \$1.00; paper, 60c.
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Board of Foreign Missions, 18 East Mount Vernon Place, Baltimore, Md. Single subscription, 50c per year.

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Order from The United Lutheran Publication House, 1228 Spruce St., Philadelphia 7, Pa.
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* Order from United Lutheran Publication House, 1228 Spruce St., Philadelphia 7, Pa. Order other materials from the Education Division of the Women's Missionary Society, 723 Muhlenberg Bldg., 1228 Spruce St., Philadelphia 7, Pa.

Missionary Materials for Children

It may be desirable for parents attending the Mission Study Groups to bring their children with them. Classes can be formed for these children, and some of the following materials used:

For the pre-school children (3, 4 and 5)

1. *World Friendship* by Wilma Keyser.
2. Picture Book series.
The Friendly Missionary (general).
Jo Lives in the City (city).
Jack and the Bean Fields (Migrants)—25c each.
3. *Children and Their Toys Around the World*.
Eight large teaching pictures with accompanying stories—50c a set.

For primary children (6, 7 and 8)

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A Primary teacher's guide on "The Church and America's People"—25c.
2. *Come Everyone and Worship*.
A picture reading book showing how Christian people all over the world worship the same God in characteristic ways—60c; Guide book—25c.
3. *Welcome House*—Picture reading book—50c.
Story founded on fact,—telling of a missionary family for whom friends prepared a welcome house for their furlough in America.
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Primary teaching guide on South America—25c.

For junior boys and girls (9, 10 and 11)

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A Junior Teacher's Guide on "The Church and America's People"—25c.
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4. *Children of the Promise*—story book—60c.
A Junior Teacher's Guide on Jewish-Christian relationships—25c.
5. *We Sing America*—story book—60c.
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For leaders—

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2. Children of the Church in Wartime—25c.
- *3. The Child's Religion in Wartime—10c.
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* Secure from International Council of Religious Education, 405 Wabash Street, Chicago, Ill.
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Additional copies of this handbook can be ordered from either of the above headquarters at 20 cents per copy or 6 for \$1.00.

